

**“Anyone who desires money  
can have all he wants by  
obeying the Law.”**

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**The MEANING  
and ACQUISITION  
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EALTH**

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# **The MEANING and ACQUISITION of WEALTH**

*Adapted from a talk given by  
Walter Russell in 1946*



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1993

*"If thou desirest gold of earth with  
out balancing thy taking of it by giving  
gold of heaven in equal measure, thy  
very Soul records the changing of thy  
unbalanced Soul pattern to the measure  
of thy unbalancing."*

*From The Divine Iliad*

## **THE MEANING AND ACQUISITION OF WEALTH**

*The following is an adaptation of a talk given  
by Walter Russell in 1946*

**T**onight the subject is The Meaning and Acquisition of Wealth. It is a very strange thing, this desire and idea of wealth which is always associated with money and with material possessions acquired for the use of the body. It has been so for thousands of years.

Ask anyone that is associated with business in

any way, shape or form as to what his idea of wealth is and he will generally state that it is a high rating in Dun and Bradstreet, the higher the rating the better. The person who may be rated in Bradstreet as A-1 is considered wealthy, powerful, and respected even though that person may be the most crooked villain in the world.

Now, what does it profit a man if he gains the whole world and loses his own soul in getting it? Money comes first in most everyone's thoughts. Nine out of ten are wishing for money or something connected with money—a husband, perhaps, but he must have money. Many people are looking for rich husbands, money coming first, or rich wives, the money coming first. "Give me the rich husband and I can love him if he has money enough" or "I can have another lover if I have money enough."

It seems as though the person who has plenty of money has everything that the world has to give. Now just look into that and see if you can

find another concept for the idea of wealth. Using the same principle that I have been talking to you about, let me see if I can show you that Love is the only source of wealth, and he who would be rich must first know Love.

I shall read what your Father and mine says about it in *The Divine Iliad*. I am going to read quite a little from *The Divine Iliad* because there is so much in it regarding riches and wealth. It is well for you to have it firsthand and then I will give you my comments about it.

What I am about to read to you is part of the *Book of Desire*. The full text of the *Book of Desire* will be printed in a book that is coming out this Fall called *The Message of the Divine Iliad*.

I

"Write thou these words for men.

"Through My messengers I have told man to cast his bread upon the waters and it would

*return to him multiplied, but he comprehendeth it not e'en to this day.*

*"Through My messengers I have told man that it is not easy for him who loveth riches of earth alone to enter My kingdom, but he still fails to comprehend that he may have great riches and still find his way to Me, through obeying My One Law.*

*"Write thou My law for him a hundred times, yea a hundred times a hundred times, and exemplify it unceasingly, that he may know it inviolate, that he may know it irrevocable, and that he may find ecstasy in obeying it.*

## II

*"Write thou again My oft said words: 'Desire ye what ye will and it shall be thine. All My universe will give it thee in the strength of thy desiring and in the strength of thy action in reaching out for thy desire.'*

*"Heed ye thy desires lest they be unlawful. Measure ye thy desires carefully against their opposites, lest unbalanced desires breed their unbalanced kind to arise and smite thee.*

*"For again I say My one principle of My one law is founded upon the solid rock of equal interchange between all pairs of opposite things, opposite conditions or opposite trans-actions between men.*

Let me pause here and accentuate the fact that no matter what one seeks—riches, happiness, health, love, marriage, success in business, success in friendships—that one paragraph covers it all. The utmost simplicity of God's one Law is impossible to over-accentuate. And yet it may take years for it to begin to sink into civilization, and it may take months of your hearing it to realize it sufficiently for you to put into practice so that you may spread it throughout the land.

*"My will must prevail on earth as it is in heaven. That which I divide to give to earths and their surrounding heavens of space is equal.*

*"That which earths give to their surrounding space balances that which space gives to earths.*

*"See thou My will thus working irrevocably in the starry systems which constitute My immortal, eternal body.*

*"Note thou the precision of earth paths through their heavens. Know thou that such precision is result of obedience to My will which My law is.*

*"Tell thou these workings of My law in the firmament of My body to man who knows those workings but denies Me in them.*

*"Tell man My rhythms are absolute, else the interlacing of earth paths through their*

*heavens could not be. Tell him also that chaos must arise from his unbalanced comings and goings, his givings and takings, e'en as chaos would arise from disobedience to My will in the comings and goings of earth paths through their heavens, or the givings and re-givings of their interchanging pressures.*

*"When skies take of earth unequally with earth's taking of the skies, tornadoes tell both earth and skies that I am within and without them, yea within and without every particle of them, and theirs is the agony of disobedience to My will.*

*"Not till they obey My will do they find peace and rest in My tranquility.*

*"These do I balance with My will as I balance all divided pairs in My universe of Me.*

*"Likewise, when man takes aught from earth and gives naught to Me for regiving through Self of him, toxins arise within him*

*which are tornadoes for his self-quelling.*

### III

*"Say thou to men: ye are My body. Hear thou Me when I say that thy desires are thy Selves, yea both body and Spirit of Thee.*

*"That which thou would'st possess is Thee, e'en though thou possess it not. In body it is Thee. In patterned Seed and Soul it is Thee. That thou canst not evade. Thou, they Self, create thy Self in thy image.*

*"If thou desirest gold of earth without balancing thy taking of it by giving gold of heaven in equal measure thy very Soul records the changing of thy unbalanced Soul pattern to the measure of thy unbalancing.*

*"He who discords the patterns of My balanced will discords his very seed. Its rhythms he must make absolute e'en as the disturbed rhythms of earth's storms must be made absolute. From this, My decree, there is no escape*

*for man, nor star, nor galaxy in My universe which I imagined into seeming being to manifest Me.*

*"Balance thy desires and they will bless thee with multiples of their kind. Beware lest thy taking shall outweigh thy giving and gain thee naught.*

### IV

*"Consider well My will. Disregard it not, for thou shalt well pay heavily for e'en one whit of its breaching.*

*"For I am balance. As heavens and earths of My balanced radial body vary not one whit in their rhythmic balance, so shall man vary not one whit.*

*"Unknowing man unthinkingly counts upon his own power to set aside My one law to fit the measure of his desires, but, I say, I alone hold balance.*

*"Man walks through his cycles upon a tautened rope. Where'er his foot toucheth I am there, giving him foothold as the fulcrum of his effort.*

*"From My rest at that fulcrum he takes the power I give to him to express his desire. Without Me he can do naught.*

*"And behold Me also at each end of the lever of his action to balance his unbalancing in My universe which knows no unbalance.*

*"Yea, be it ever known that two eyes of man's very God watch o'er each action of each man whose body My body is.*

*"And if man would know where those two eyes of his God are located, I say seek them at each end of his wavering pole which keeps him upright upon his tautened rope.*

*"For man cannot be without Me e'en though he deny Me in him.*

*"Have a care, therefore, that desires of man for things of earth be balanced by desires for heavenly blessings, without which man has naught."*

I repeat: ". . . that desires of man for things of earth be balanced by desires for heavenly blessings, without which man has naught." This so aptly illustrates by the Law what I am going to say to you.

*"Hearken to My word when I say that desires of man are patterned seed which repeat their kind.. That pattern which man fashions into seed of his desire will multiply in like form for his reaping."*

In other words, whatever a man does, every action will be patterned seed which will repeat its kind—good, bad or indifferent—no matter what you call it. It repeats its kind and man becomes what his action is.

*"And the reaping will be as sure as that the*

*dawn cometh to him unasked by him. For man is what his desire is. His image is the pattern of his thinking.*

*"Observe ye all men My one inviolate law of rhythmic balanced interchange in all thy thinking, and in all thy dealing. Happiness, or anguish, will be thine in the measure of its observance.*

*"Should ye desire to kill, the whole power of My universe will help ye kill; but by the sword ye killeth with shall ye also be killed.*

*"Likewise My law will give all power to aid him who would bless another by a kindly act. He who so desires to bless shall reap blessings from seed of that desire multiplied a hundred times."*

Think of it—that desire multiplied a hundred times, multiplied in the pattern that blesses man and makes him forever powerful and

blessed because he takes on the nature of God. And the opposite kind, that which man calls bad, that action is also seed for reproduced actions and man becomes that kind of man. He cannot evade it. His desires multiply as the seeds of any plant of God must multiply. He becomes what he thinks and it is inescapable and unavoidable.

*"A humble act done unperceived in My name will open wide the door of My kingdom for him who doeth right action for right action's sake alone; but he who doeth mighty things for self glory shall not know My Light."*

As I read this, I wish you would read between the lines and intuitively get the concept of what constitutes real wealth. There are two kinds of wealth or two concepts of wealth: one is the kind that man cannot take with him, which he buries in the earth with his bones. There is another that man can take with him. That is the only wealth that man should accumulate.

He can accumulate all the wealth of the material world that he chooses so long as he balances it with the gifts of heaven. He can accumulate endlessly into the millions or billions—it is possible to do so—so long as he *balances it with regiving.*

We are not condemning the rich man. We are trying to show how anybody who desires money—if that is his idea—can have all he wants by obeying the Law. But by disobeying the Law, that which he has will be taken from him. *And that is the Law.*

*“Desire for thus acting, thus manifesting Me, is manifoldly blessed, but he who maketh loud protestations for the same act does it not in My name but in his own, denying Me in him.*

*“Verily, I say, he who giveth in My name storeth up great riches in the rhythms of heaven which are as immortal as the Soul-seed of his Self is immortal.*

*“But he who taketh riches in his own name, giving naught of his Self to Me to void the greed of his self-taking, gathers naught to himself but riches which are as mortal as the clay of his earth self is mortal.*

*“Things alone of earth which man desires are but things of earth to be returned to earth with bones of him. But things of earth, heaven blessed by Me, are as eternal in the immortality of his Self-recording Soul as Light of Me is eternal.*

*“He who desireth riches of earth alone, denying Me in him, shall dwell in outer darkness of his own making until he shall desire Me strongly.*

*“E’en to him will I give all he asketh without stinting, yea, and even more; but he, having more than all he sought will have naught but worthless dross of his earth desire.*

*“And darkness will enshroud him. No Light*

*will there be in his eyes, nor will he know love. Having desired the dark without My Light, he will have but acquired the dark.*

*"He who desireth peace on earth must find it in heaven.*

*"Therefore, I say, he who desireth aught through Me shall have his desire throughout eternity, for it shall be written in his recording Soul in lines of Light, but he who gaineth riches of earth alone, with lack of Me in them, writeth black lines upon his eternal Soul which he must whiten through long ages of undoing.*

*"For, I say, there are two opposed ways to the journey of man from his jungle to his mountain top. One leads backward to the blackness of his primal jungle. The other way leads to Me."*

Every decision and every action with relation to the acquisition of any kind has in it progression either one way or the other. It cannot fail

to be so. A person either moves forward or backward. He cannot stand still.

### *The Richest Man in the World*

Once upon a time in the not very distant past, there was a man who was called the richest man in the world. I will not name him. He had all the money and possessions that his desires set for him. He became what he wanted to be—the richest man in the world. He acquired his wealth through ***might over right***. He took what he wanted from others. He was in the oil business. He began to monopolize oil wells and oil properties by cheating the other fellow. If the man would not sell out to him, he would undersell all around him until he had to sell to him at his own price. It was not difficult for him—with all the money he was accumulating—to get what he wanted, and he did just that. He ruined hundreds of other men, if not thousands. All that they lost he gained, and it was through that gaining, through the cruelty of a soul that had no brotherly love for his

fellow man, who set money as his God, that he became the richest man in the world.

Now, what happened? In money and material wealth, he was the richest man in the world. His assets in money, in lands, houses, and corporations were unlimited. But in his character, he had greed, avarice, cruelty, intolerance and inconsideration for others. All of these things added together spelled one word: HATE.

He hated others for he could not love them. To love them he would have given to them; to take from them he hated them. He sowed seeds of hate and they multiplied in their patterned kind.

So when we look at that man's liabilities, we find enemies, hatred, fear, envy. Not one friend. He who gave nothing but hatred got nothing but hatred. As written in *The Divine Iliad*, he had gold but that is all he had. He had sold his soul for a mess of pottage. And in deducting

his assets from his liabilities, he was the poorest of all men in the world, but even the poorest of all men who gives love can at least count one friend. That man could not count one friend who associated with him for anything but getting all he could out of him.

He had sown the seeds of hatred, greed, avarice, in all of his associates, and they became rich, too. He let them become rich because the richer they got the more they could steal from others, and not one of them would be allowed to get rich unless he practiced his principles.

Before that man died he had found the error of his ways. Everyone knows him. It is no breach of confidence even if I do mention his name. It is all written and published in a magazine, in a series of articles, and the history is complete. When he found he had no friends, he wanted to do something. He wanted to buy friends somehow, but it couldn't be done.

He retired and he expressed his ambition to his children. His children suffered also from the pattern of their father's crimes against civilization. Suffering from it, they wished to make amends so they started giving away that great wealth. From the moment it began to be given in service for other people, it multiplied faster than it multiplied the other way. It grew and nothing could stop its growing. Millions were given for fine purposes by the sons of that man, and the fortune still grew. But no happiness did he get out of it. He died broken-hearted, a very old man, fully aware of the great mistake he had made in his life.

### *How Far Have We Gone?*

One cannot hurt another. One cannot sin against the universe; one cannot unbalance the universe. *One can only unbalance oneself*, and in so doing one goes backward rather than forward. The sum total of our lives is how far have we gone forward toward our mountain-top goal? Or how far have we gone backward?

The only way we can go forward is to obey the Law of the universe which gives equally with all re-giving—in which every operation of one's thinking is between the knowing of the cosmos and the thinking of the electric body which manifests the cosmos. The more we know that Law, the richer we can become. No matter how rich we become in money, in physical possessions, it makes no difference so long as it is balanced with the gifts of heaven. Just as the rain comes down upon the earth and just as the earth gives back the misty dew to the heavens to again become rain, following the Law in that way will enrich us to any point that we wish to set as our standards, in anything whatsoever.

If one desires possessions, one may have them by obeying the Law. But if one desires possessions that he should not have, he will have to pay the price of getting them. If I desire to have a yacht as big as J. Pierpont Morgan's Corsair, nothing could prevent me from having it, but I would have to pay the price. I would have to

be the kind of man who gave himself to sufficient money-making in order to have that Corsair. With my mind set on the acquisition of possessions for my body, I might gradually grow less and less mindful of the laws which balance, and I might—and probably would—overstep those laws in order to satisfy my greed for possessions for which I had no use whatsoever except to satisfy the ego of a personality that wasn't worth satisfying after all, because a personality that desires such things as that, even though he could afford them, has to give up his life to making enough money to afford them, and then pay the price for them.

"*Have a care, therefore, that desires of man for things of earth be balanced by desires for heavenly blessings, without which man has naught.*"

*"Balance thy desires and they will bless thee with multiples of their kind."*

Go see to it that this idea sinks into the consciousness of the world soon enough to prevent the wholesale destruction of Armageddon that will take place if it does not..

\* \* \* \*

The universe is founded to manifest the idea of **giving and regiving equally**. Natural law demands that her inexorable principle of balanced interchange be obeyed by man and all effects of motion in Nature.

That is what is wrong with this very unbalanced world of today. Its critical illness is of its own making and its cure is in man's own hands when he decides to balance all of his institutions and individual practices and interchangings.

You must also comprehend that balanced giving and regiving means just that. To give too much in excess of regiving is as disastrous as too little.

Charities and charitable actions are as apt to do damage both to the giver and to the receiver--just as tornadoes and floods do to the heavens and earths when the earth gives more than a balanced giving in any area.

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